

Historical Sketch
Of The
Carthage Methodist
Church

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by

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AUTHOR'S PREFACE

The seeker of historical facts and evidence is almost constantly reminded of the unreliability of human memories. One person will relate certain names and events as authentic; another person will tell the story differently; yet both narrators may be entirely sincere, while both are probably wrong in some points of their testimony. Such errors are due to the frailty of the human mind. Written records are far more reliable; yet they too are rarely free from error. The late Henry Ford stigmatized history, as "the bunk". This is certainly a vast overstatement, else most of the "book-learning" would be undependable; and yet it is true that the careful student of history must survey his records with a wary eye, and will swallow some smooth statements only with the proverbial "grain of salt." Nevertheless, history is probably the most valuable study known to man, for nearly all realms of knowledge are based on past developments and records. In religion and the moral and ethical life of mankind, history certainly plays an important part; the spiritual aspirations, discoveries, and achievements of those who have gone before should be cherished as an inspiration, guide, and strength by each present generation.

The history of a local Methodist church should be easy to trace and write, but, as a matter of fact, such is not the case. John Wesley was a very methodical man; he kept a daily journal of his life, and he kept records of many matters. He urged his Methodist Societies to keep careful records. The Methodist law-book, the Discipline, still gives explicit instructions for the writing of reports and the keeping of books—on the levels of the General Conference, the Jurisdictional Conference, the Annual Conference, the District Conference, the Quarterly Conference, and even the local Church Conference; and through the years such reports and records have been made, with varying degrees of skill and completeness. But the great flaw in this system has been the failure to designate, at least with respect to the Quarterly Conference and the local Church Conference, a definite place where the record-books shall be deposited and kept, for future use of those who may need them. True, the Recording Steward is directed to keep the Quarterly Conference Record-book, and the Secretary of the Church Conference is designated as the custodian of the records of that Conference. But these offices have from time to time been conferred upon different individuals, sometimes with a complete transfer of books, at other times with only a partial transfer. As a result, the researcher in local Methodist history is directed to various persons and places, usually with poor success. The present writer personally has spent days upon days in fruitless quest of Quarterly Conference records, while being advised to go to the home of old Uncle Smith, who was Recording Steward for years, only to learn there that the books had been turned over to old Brother Jones, who succeeded Uncle Smith, and then to find at the Jones' residence that "Father used to have some church books before he died, but nobody knows what became of them". Should the Discipline designate the parsonage or the church as the depository for church record-books, in spite of rearrangement of pastoral charges—combining churches and recombining, dividing circuits and subdividing—the work of a Methodist historian would in the future become much easier.

The writer of this sketch has had neither the time, the physical strength,

nor the financial means to do intensive and extensive research. He has relied mainly upon the 1948 edition of **The Discipline of the Methodist Church**; bound copies of the **Minutes of the North Carolina Annual Conference**, from 1872 down to the present, found in the Divinity School Library of Duke University; **Wesley and His Century**, by the Reverend W. H. Fitchett; an account of the women's work in the Carthage Church, by Mrs. A. D. Muse; and **Methodism in Moore County**, by W. J. Adams. The last-named of these five sources has been most helpful. It was written about 1923 by the late Judge W. J. Adams, Associate Justice of the Supreme Court of North Carolina, who for some years taught an adult class in the Carthage Methodist Sunday School, and is an admirable piece of work, well authenticated by a mind trained in the processes of sifting facts and weighing evidence. All direct quotations in the following sketch, unless otherwise indicated, are from Judge Adam's book.

Carthage, N. C.

June 11, 1952.

Historical Sketch of The Carthage Methodist Church

On Wednesday evening, May 24, 1738, at a quarter before nine o'clock, in a Moravian prayer-meeting, on Aldersgate Street, London, England, something wonderful happened to a highly educated Episcopal preacher, named John Wesley—something which this preacher had been seeking during months past. As he sat in this prayer-meeting, he was listening to a man reading Martin Luther's Preface to St. Paul's Epistle to the Romans, a preface written more than two hundred years before that night, and describing salvation through faith; and as he listened, the thing happened. Let Rev. John Wesley tell about it in his own words, written in his diary, or journal:

About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death. I began to pray with all my might for those who had in a more especial manner despitefully used me and persecuted me. I then testified openly to all there what I now first felt in my heart.

Whether this blessed event was actually John Wesley's first experience of true salvation, or whether it was a deeper baptism of the Holy Spirit for a hungry Christian heart, two things are certain: It gave John Wesley victory, henceforth, over doubts concerning his salvation; and it was the real beginning of militant, conquering Methodism. This warm-hearted salvation spread like fire. Toward the end of the following year, 1739, John Wesley and his co-workers began forming and organizing the United Societies, which later developed into Methodist Churches. These societies or churches spread over England, Scotland, and Ireland. It was surely to be expected that an evangelistic church like this Methodist Church would cross the ocean to America.

What was probably the first Methodist sermon in America was preached in New York City, to a congregation of five persons, by Philip Embury, a German-Irish emigrant, who was a lay Methodist preacher. This occurred in a private home in the year 1761, twenty-three years after John Wesley's heart-warming in the Aldersgate meeting. About the same time, however, in the colony of Maryland, another lay-preacher, or, as it later came to be called, local-preacher, of Methodism, Robert Strawbridge, began proclaiming the Gospel. He was an Irish emigrant who settled on Sam's Creek in what was then the backwoods of Maryland, and started preaching services in his own house, inviting his neighbors to attend. But four years later, about 1764, about one mile from his home, in what was then Frederick County but is now Carroll County, Maryland, a log church was built, which was probably the first Methodist "meeting-house" erected in America. It was twenty-two feet square; it had a sawed-out opening in one side for a door, and an opening in each of the other sides for windows; it had "no regular floor". Robert Strawbridge preached here for a number of years. Although this little church had no floor, it certainly had a pulpit, for "under the pulpit were buried two of the preacher's little children". In a measure this little log-church at Sam's Creek, Maryland, was the mother of Methodism in North Carolina.

On October 24, 1769, Richard Boardman and Joseph Pilmoor, probably the first regular traveling Methodist preachers to come to America, landed near

Philadelphia. Joseph Pilmoor came south, through the colonies of Maryland and Virginia, preaching and strengthening the Methodist work which Robert Strawbridge had already started. He came into North Carolina in 1772, and on September 24 of that year he preached in Currituck Courthouse the first sermon ever preached in North Carolina by a Methodist minister. In December he visited New Bern; in January, 1773, he was in Wilmington; from there he went on a journey to Charleston, S. C., "making a tour of observation to ascertain the propriety of sending Methodist preachers into that part of the country". Early in 1773 Reverend Robert Williams, a native of England, followed Joseph Pilmoor into North Carolina. He organized the first Methodist Society in this State, probably in 1774. In 1775 Reverend Thomas Rankin crossed the Roanoke River and "preached in a chapel south of the Virginia line". In this year also three Methodist preachers—John Wade, Issac Rollins, and John King—preached on the Brunswick Circuit, which contained a portion of Virginia and parts of what is now Franklin, Warren, and Halifax Counties in North Carolina.

In May, 1776, a Methodist Conference, held in Baltimore, set up for the Colony of North Carolina the Carolina Circuit. The exact limits of this circuit are unknown today, but evidently, as usual in that time, it covered a lot of territory. Three preachers were appointed to serve this Circuit: Edward Dromgoole, Francis Poythress, and Isham Tatum. "In 1778 the North Carolina Circuit was discontinued, and in its stead three others were formed: Roanoke, Tar River, and New Hope. New Hope took its name from a creek which runs through Durham (formerly Orange) County and empties into Haw River in the southern part of Chatham. It embraced a part of Granville, Wake, Person, Chatham, and Cumberland Counties. It evidently included a portion of that part of Cumberland which in 1784 was set off as Moore County....In 1779 the preachers appointed to New Hope were James Kelly and Phillip Adams". In 1781 Philip Bruce was pastor of the New Hope Circuit; in 1782, James White; in 1783, Henry Willis; in 1784, Joshua Worley; in 1785, Henry Jones; in 1786, William Partridge. During this time there was no Methodist meeting-house in the territory which is now Moore County, but traveling Methodist preachers would deliver their messages in dwelling-houses, settlements, or wherever people assembled.

"In 1814 Charles Dickerson, a native of Moore County, returned as a Methodist preacher from Georgia, his adopted state, to his old home on Deep River." He preached in a number of surrounding places, including a "school-hut" near the site of the present-day Fair Promise Methodist Church; another place near Gulf; and another near the Siler camping-ground, or the old Rhodes place, "about five miles southeast of Carthage". In the year 1816 a building-site was selected for the Fair Promise Church, the first Methodist "meeting-house" to be erected in Moore County. The first camp-meeting was held at Fair Promise in 1821. The pastor at that time was Thomas L. Wynn. A camp-meeting was held also, for a number of years, in the community where Center Church now stands. This church was first called Center-Union Methodist Church. Some citizens of the community say this name is due to the fact that two preaching-places were united in the formation of this church; others explain the name by the fact that the church is centrally located between Buffalo and Union Presbyterian Churches. There is said to be a record, which the present writer has not seen, stating that "Center-Union Methodist Church Re-

ligious Society in Moore County joined the Methodist Conference on May 25, 1819, and Rev. J. N. Gibbons was sent to preach in Moore and Chatham Counties". If this is reliable, the Center Methodist Church is approximately eighteen years older than the Carthage Methodist Church.

The Carthage Methodist Church, however, may really be said to have had its beginning just outside the town, in 1820. Judge Adams writes:

In 1820, or about this time, there was built a log house more than a mile west of Carthage, on the north side of the Troy road, near the home of the late John Dowd. It was called the Burkhead Meeting-house, in honor of Leven Burkhead, who was then leader of the Methodists in this community. James Donally preached here in 1820, when he served the church at Fair Promise. Among the members were Leven Burkhead, Eleazer Burkhead, Dr. George Glasscock, Patsy Dickerson Glasscock, Polly Jenkins and James B. Muse. Among the preachers were Crook, Martin, Jordan and George Huggins, "a young man who had appointments scattered over a vast area of country".

At or near this place a camp-meeting was held in 1825. Several preachers were present and a multitude of people. After several years this church was abandoned, and an eligible site in Carthage was chosen. The place selected was the lot on which the Summit Hotel stood a few years ago, about where Wallace Bros. Store now stands. [Remember this was being written nearly thirty years ago.] The late George Muse, born February 28, 1819, said that he assisted in building this church when he was eighteen years of age. This incident fixes the date in 1837.

The first Methodist church-building in Carthage, therefore, was erected ninety-nine years after John Wesley's great heart-warming experience in London. For about fifteen years this Methodist Church remained the only church-building in Carthage. Baptists, Presbyterians, and others worshipped in it; the Presbyterian ministers sometimes preached in Gaelic. The Presbyterian people built their first church in Carthage about 1851, fourteen years later than the Methodists; the Baptists built about 1859, twenty-two years after the Methodists. In 1852 the Methodists were preparing to erect a new church; so that year they sold the old building to Tyson and Kelly. It was removed to the corner near the Presbyterian Church, and made into a workshop. Again quoting Judge Adams:

On January 1, 1852, William T. Jenkins conveyed to S. W. Humber, W. T. Jones, R. A. Cole, H. J. Muse, J. M. Campbell, George S. Cole, and G. G. Muse, as trustees of the Methodist Episcopal Church, South, about one acre of land, "near the town of Carthage, on the Plank Road." [This is the lot on which the present church now stands.]

Three-fifths of the lot was to be held for the use and benefit of the church "as it is customary with such property". The graveyard was to be "held and used for a burying-ground forever". The first church, erected in 1852, stood on this lot for twenty-nine years. Its appearance is distinctly engraved on my memory: a small wooden structure; two doors facing the street; in front of each door a brownstone step; the pulpit between the doors; a square enclosure in front of the pulpit; a quaint little stove outside this railing; a gallery across the west

end, reached by a stairway outside the house; no vestibule, no belfry. The courthouse bell sounded the call for all the churches. The women entered the church through the south door, and the men through the other, for they durst not sit together. Through small windows of plain glass the sun gave sufficient light by day; at night kerosene lamps and tallow candles, procured from dwellings nearby and placed on improvised stands, cast somber shadows on floor and wall. Certainly there were no cushioned seats, nor rented pews, nor organ loft, nor vested choir. But this modest building was revered by the Methodists as the tabernacle by the Hebrews.

One of the most faithful members of this church was the giver of land for the building and the cemetery—William T. Jenkins. Born on September 1, 1813, he lost his physical sight in early manhood, from the explosion of a percussion-cap; but he walked through life with his mind alert and his spiritual vision in good order. His wife—Milberry H. Jenkins, was born May 21, 1814, and died July 5, 1888. One month later, August 5, 1888, her husband joined her in eternity; and their bodies sleep side by side in the church-cemetery, which he had given as “a burying-ground forever”. Some interesting facts are learned by a study of this cemetery. For instance, though the deed to the land was not completed until January 1, 1852, yet the cemetery contains at least two graves of persons who died in 1851—a 46-year-old man—Robert McNabb; and an 8-months-old baby—John Edward Stuart, son of John and Dicy Stuart. Apparently, either burials were made in this land before the title to it was conveyed to the church trustees, or these two bodies were buried first in some other place and later moved to this cemetery. Two doctors are buried here—Dr. Samuel Bruce and Dr. W. M. Hollifield. Two ministers also were interred in this sacred ground, and two children of another minister. The two children are a son and a daughter of the Reverend Frank H. Wood and his wife, Elizabeth Wood. He was the preacher in charge of the Carthage Circuit in 1867-68. The tombstone of the children bears these inscriptions: Eggleston Lee, Aged 1 yr, and 10 mos. Martha Calista, Aged 1 mo. and 21 ds. Children of Frank H. and Elizabeth Wood. The two ministers here are the Reverend Hiram P. Cole and the Reverend S. D. Adams. Hiram P. Cole never served Carthage as pastor, but he was born near here and was brought back here for burial. He was born September 1, 1843, and joined the North Carolina Conference in 1866. He was appointed pastor of the Cumberland Circuit and the Franklinville Circuit for the first five years of his traveling ministry. Following these, he served as pastor successively: Winston Station; Person Street, Raleigh; Hillsboro; Concord Station; Rockingham Station; and Concord Circuit. He died in the Concord Circuit parsonage November 22, 1883, at the age of forty. His wife, Lucy P. Cole, who died 27 years later, in 1910, at the age of 57, is also buried here by her husband's side. In contrast to this relatively short ministry of seventeen years, the Reverend Shockley D. Adams was a member of the North Carolina Conference through 42 years, more than half of which—24 years—he served in the important office of Presiding Elder, now called District Superintendent. He served the Carthage Circuit through two different pastorates of two years each, and he served as Presiding Elder of the Fayetteville District through three different periods—ten years in all. He was born in Marlboro County, S. C., July 23, 1829, and died in Weldon, N. C., February 12, 1894, nearly 65 years old. He joined the North Carolina Con-

ference in 1852; and during 42 years served as follows: Junior Preacher on the Bladen Circuit; Pastor of Deep River Circuit, Carthage Circuit, Mocksville Circuit, Davidson Circuit, Rockingham Circuit, Haw River Circuit, Carthage Circuit again, and Rockingham Circuit again; Presiding Elder of the Fayetteville District, Washington District, Fayetteville District again; Pastor of Greensboro Station; Presiding Elder of Hillsboro District, Raleigh District, Fayetteville District a third time, Greensboro District, and the Warrenton District. His wife, Mary Jackson Adams outlived her husband 26 years and died April 20, 1920, at the advanced age of 86½ years. She was buried beside her husband in this church cemetery. The beautiful memorial window above the pulpit of the present church was placed there as a memorial to Reverend and Mrs. S. D. Adams by their living descendants, two of whom, grand-daughters, Miss Kate Bryson and Miss Bess Stuart, are faithful and honored members of this Carthage Methodist Church today. Eldon S. Adams, Secretary of the Board of Stewards today, is a great-nephew of Reverend S. D. Adams, and he has a son, Shockley Adams, named for the distinguished minister, and another son, Thornton Dixon Adams, who is a student for the Ministry—all of them loyal members of this church. The late Judge W. J. Adams of the North Carolina Supreme Court, the distinguished jurist whose book, **Methodism in Moore County**, has supplied the writer of the present historical sketch with much of his materials, was the youngest son of the Reverend Shockley D. Adams.

Approximately 100 marked graves are in this church-cemetery, but there is some unused space. Apparently after the beginning of the twentieth century the church people began more and more to use the town-cemetery, Cross Hill. The latest dated tomb found by the writer in the church cemetery is that of Henry S. Reid, who died July 30, 1928. Even an important benefactor of the church, J. Fulton Cole, whose benefaction will be treated later in this sketch, and who died in 1927, was buried in Cross Hill.

Concerning the first church erected on the present site in 1852, Judge Adams further writes:

In this church I first attended Sunday-school. The superintendent was the late W. T. Jones, and the assistant was the late S. W. Humber. My teacher was John M. Campbell, a son-in-law of William T. Jenkins. We were instructed in the Bible, the Methodist Catechism, and Webster's venerable "blue-back". Memorable trinity! Also in this church were observed the old-time class-meetings and the love-feast. Conferences, too, were held here at sundry times. Among the records to which I have had access I find no record of the "Class" in the church at Carthage later than 1873.

The Carthage Methodist Church has always been a circuit-church, that is one of several churches grouped together, having the same pastor, who divides his time and labors over the circuit. There has been an increasing desire in the minds and hearts of some of the members in recent years that their church should become a station-church with a full time pastor. The Presbyterian and Baptist Churches, which were organized in Carthage several years later than the Methodist, have already become stations; but the Methodist Church here still remains a circuit-church. Its history, therefore, is necessarily to some extent affected by the other churches of the circuit. Particularly is this true with respect to the financial support of the pastor, and the rating of the

church in the Annual Conference. Thus, in 1872 the Carthage Circuit assessed itself for its Pastor's support \$650.00, but paid him only \$525.00. How much of this munificent sum was paid by the Carthage Church no one knows today; but since the records for the following year show the Carthage Circuit was composed of eight churches, it may reasonably be supposed that the financial burden was divided into eight parts. Of course it should be remembered that \$525.00 represented a great deal more purchasing power then than it does today. In 1872 there were 515 members in the churches on the Carthage Circuit, and 253 Sunday school members. In 1883 there were six churches on the Circuit, 781 church members, 410 Sunday school members; the pastor's salary was assessed \$600.00 and paid \$600.00. In 1893 there were four churches, 574 church members, 328 Sunday school members; pastor's salary was assessed \$700.00, paid \$668.15. In 1903 there were five churches, 632 members, 498 Sunday school members; pastor's salary assessed \$760.00, paid \$783.78, which overpaid the assessment by \$23.78. In 1913 there were five churches—Carthage, Center, Cool Spring, Doub's Chapel, and High Falls; 863 church members; 490 Sunday school members; pastor's salary assessed \$1,100, paid \$1,172.31—an overpayment of \$72.31. In 1923 there were three churches—Cameron, Carthage, and Center, and the Circuit contained these same three on down to the present day. In the same year, approximately thirty years ago, there were 709 church members, 412 Sunday school members; pastor's salary assessed \$2,000.00, paid \$2,000.00. In 1933, one of the depression years, the Circuit had 814 church members, 490 Sunday school members; pastor's salary assessed \$1,600.00, paid \$1,600.00. In 1943 there were 642 church members, 369 Sunday school members; pastor's salary assessed \$2,070.00, paid \$2,070.00. There was paid this same year on World Service, which is the Mission fund of our church, \$120.00. Two years later, in 1945, the Circuit had 676 church members, 315 Sunday school members; promised and paid the pastor \$3,000.00; and pledged and paid in World Service \$230.00. In 1947 there were 733 church members and 384 Sunday school members; the pastor was pledged and paid \$3,650.00, and World Service was pledged and paid \$600.00. In 1949 there were 737 church members, of which 374 were members of the Carthage Church; 489 Sunday school members, of which 245 were members of the Carthage Sunday school; pledged and paid to the pastor \$4,000.00, of which the Carthage Church paid \$2,424.00; and pledged and paid to World Service \$1,000.00, of which the Carthage Church paid \$740.00. In 1951 there were 755 church members, of which 385 were members of the Carthage Church; 457 church school members, of which 227 were members of the Carthage church school; \$4,000.00 paid to the pastor, of which the Carthage Church paid \$2,424.00; and paid to World Service \$1,000.00, of which the Carthage Church paid \$740.00. The present writer has not found any Annual Conference records before 1872; but Judge Adams states that the first pastor of the first church built on the present site, in 1852, 100 years ago, was John W. Tinnin, who was a native of Orange County, licensed to preach in 1841, and died in Pittsboro in 1865. There was no Carthage Circuit one hundred years ago, but the Carthage Methodist Church was then one of the churches on the Deep River Circuit. This circuit included twelve churches in 1859—Carthage, Center, Deep River, Fair Promise, Jones' Chapel, Maroney's, Mt. Carmel, Mt. Olivet, Mt. Zion, Pleasant Hill, Providence, and Tabernacle; and its pastor had to travel approximately 3,600 miles a year, chiefly on horse-

back. The Carthage Circuit came into being sometime before 1872, and presumably the pastor began to make his home in Carthage; there has been a Methodist pastor living in Carthage for at least the past eighty years.

In 1873 the pastor reported to the Quarterly Conference that all the Sunday schools on his charge had been discontinued during the winter with the exception of the one in Carthage; it was said to be doing well. In 1886 it was reported that two Sunday schools had lived on through the winter—the ones at Carthage and Center. In 1884 the pastor read the following report of the Carthage Sunday school:

Here we have a good school well-attended by members of the church, and of course therefore by the children. They sing well, some of the classes have their lessons quite well, the contributions are commendable, averaging over a dollar per Sabbath. It is conducted with system and spirit. The first installment of a library was eagerly read, and with such a result as to lead them to ask and plan for a second purchase of books. The literature of our own Church is used.

It may truthfully be said of the Carthage Methodists today that they still sing well, in both church and Sunday school; they average somewhat more than a dollar per Sabbath in their Sunday school collections; but it is open to question whether they attend their Sunday school as well and study their lessons as well as did the Carthage Methodists of 1884. The pastors of those days were, as all real pastors are, seriously concerned about the spiritual lives of their flock. In 1872 the pastor reported concerning his church-members: "Some have, during the Christmas holidays, participated in amusements which we believe to be sinful." Four years later the report is more cheerful: "I think there is perceptible improvement . . . Only a few cases of immorality have come to my notice: these are in course of discipline, and will ultimately receive the censure of the church." In 1878 the pastor paints a dark picture:

There have been no expulsions, though there are members in nearly every appointment who have no fitness whatever for church membership. The internal state of the church reveals a prevalent use of intoxicating liquors among many of the officials as well as among the private members, and much drunkenness and illicit distilling. And we could not get a committee at several of the churches, having clean hands themselves to lay hold of the foul practice . . . It would seem that it would be better, if we cannot discipline and exclude the disorderly from the church, to let some of the churches go down entirely.

Another report the same year indicates that some expelling and cleaning-up had been done; but the pastor sounds a mournful note concerning the financial loss involved. It will be noticed, also, that the Carthage members had not responded very well to his leadership:

The church has improved since I came to the circuit in the following particulars: a large number of ungodly, disorderly members have been put out of the church, and a better standard of religion is recognized. And at Center, Fair Promise, and Smyrna improvement has been quite visible. There has been no visible improvement at Carthage or any other point except in ridding the church of disorderly members. To reach this advantage which the church now occupies has required a considerable sacrifice of pecuniary interest on the part of

the preacher in charge. Strange as it may seem there are numbers of worldly minded, loose, disorderly persons who will pay the preacher as liberally as the more pious members if the preacher will not disturb them in their carnal security and wild delirious dreams, of getting to heaven along the line they are living. But as soon as he pricks the bubble of their dreams and pushes them out into the world where they belong, their willingness to contribute dies as they wake and find themselves outside the church. Had I been disposed to retain such members in the church and plied them with a flattering unction, we could have brought up our finances to much higher figures. For the sacrifice I look for no reward here, but rather reproach.

In 1880 the original church building on the present site was remodeled. The pulpit was placed in the west end of the building: in the east end was built a gallery, "which extended on each side half the length of the building. Comfortable pews, frosted windows, adequate lights, and a suitable vestibule were provided. On the wall of the vestibule, immediately in front of the entrance, was suspended a white board on which in neat black letters appeared this unique admonition: 'Do not defile the house of God within or without by chewing tobacco and spitting on the floor'". In the delightful account of the work of the women's societies in the Carthage Church, compiled and written about 1923 by the late Mrs. A. D. Muse, mother of the present church-organist, Mrs. M. J. McPhail, is found the following concerning the remodeled church of 1880:

Material for remodeling this church was on the ground when Rev. A. P. Tyre came to the Circuit. Mr. Tyre was not only a good preacher but a good carpenter also. He entered into the work most heartily and was indeed very helpful in designing and planning the work. The late Malphus S. Phillips who was then a steward in our church was also a fine carpenter and gave largely of his time in remodeling the church. It would be had to find a more delighted congregation than the Methodists of Carthage when they saw what a great change had been wrought on their church building.

All church-congregations, being human, have their differences of opinion and controversies; Carthage Methodist Church has been no exception. Judge Adams relates that after the remodeling of the church in 1880 some of the members with the idea of improving the singing proposed that the church buy an organ. The proposal was pleasing to some of the people, but horrifying to others. Words flew thick and fast, far and wide. But finally the storm subsided somewhat; the organ was installed; and the custom of "lining-out" the hymn by the pastor or the song-leader, was relegated to the past. But soon it was suggested that a cornet and a violin would increase the quality of the church music; then "Vesuvius" erupted—"a horn and a fiddle in the church!" But fortunately no real casualties resulted; and in due time a silver trumpet and two violins appeared in the church services. The pastor tactfully read the 150th Psalm, which clearly urges the people of God to praise Him with the sound of trumpets, stringed instruments, and organs.

Twenty years later, in 1900, the present church building was erected. Judge Adams, writing 23 years after this, disappointingly says very little about this important achievement, merely remarking that "The conditions under which

it was built are too recent to require recital". Modesty probably entered into this opinion, for Judge Adams was chairman of the building committee and was largely responsible for the selection of the plan for the present church-building with its unique and beautiful architecture; but it is a pity that he did not record the main facts of this successful project, rather than leave them to the care of unreliable human memory and tradition. Mrs. Muse throws a little more light on the subject. At a regular meeting of the Ladies Aid Society, on July 1, 1896,—

The subject of building a new church came up, and from then on was the main thought in the mind of the society. At the March meeting, 1897, a committee was appointed to ask the pastor to call a Church Conference to discuss the building of a new church. The Conference was called, and it was decided to undertake the building. From that time to November, 1898, record is made [in the Ladies Aid Society] of \$342.04 having been turned over to the church treasurer for the new church. At the Nov. meeting, 1898, the society pledged \$150.00 per annum for a term of three years to help finish the new church. The final payment on this obligation was made Sept., 1901. In 1904, \$35.00 was contributed to help pay for lighting the church—the Jr. Aid Society having assumed that duty.

The Junior Aid Society bought the expensive chandelier which is suspended over the center of the Sunday school auditorium; but it originally hung in the center of the church auditorium. It will be seen from the foregoing account that the women of the church took the lead, as has often been the case, in the movement for the new church. The church was built through more than one year, but it was completed in 1900. Campbell Brothers, who were Methodist men and good builders, were the contractors in charge. The cost of the building is unknown today. Rev. L. E. Thompson was the pastor at the time when this church was being erected.

The next building done by the congregation was the present parsonage for the Carthage Circuit, erected in 1922, during the pastorate of Rev. George W. Perry. It was paid for chiefly by the members of the Carthage Church. The late Honorable R. L. Burns was chairman of the building committee, and took great interest in building a parsonage which was then, and has continued to be through thirty years, one of the best parsonages in the North Carolina Conference. It cost only about \$8,000.00

In the first-floor corridor of the present Sunday school annex to the church is a memorial plaque, which bears the following inscription: "To the memory of J. Fulton Cole, 1849-1927, who left his entire estate to this church and made possible the erection of this building, which is dedicated to God and the work of Christian education". Fulton Cole was a successful teacher and druggist, a man who never married and had no heir, but generously bequeathed his earthly property to his beloved church for the erection of a new building. The proceeds from this estate were used in 1938, ten years after his death, to build the present three story church-school building. This commodious structure was built during the pastorate of Rev. L. A. Watts. H. Lee Thomas was chairman of the Board of Stewards, and J. Ed Muse was chairman of the Board of Trustees and these with several others co-operated with the pastor in planning and superintending the construction of the building. The total cost

was about \$15,000.00.

The present organ was installed and memorial pulpit-furniture was purchased during the pastorate of Rev. H. A. Chester, 1944 and 1945. Both auditoriums and the exterior of the church were repaired, refinished, and repainted; a new heating system installed; and beautiful memorial windows placed throughout the church auditorium in 1949. The women of the Woman's Society of Christian Service also at this time purchased a new carpet for the church auditorium, at cost of \$2,500.00. The total cost of this repair and beautification was approximately \$10,000.00, a part of which was paid by the residue of the Cole estate fund, the rest by private donations. The memorial windows, costing \$3,200.00, were paid for entirely by individual donors; none of the Cole fund was used for them. All this was done during the pastorate of Rev. John Cline. The memorials were dedicated at a homecoming service on Sunday, March 12, 1950. On this occasion Rev. H. A. Chester preached the sermon. During 1951 and the present year, under the present pastor, Rev. George W. Blount, memorial and art glass windows have been placed in the front of the Sunday school auditorium and in the church towers; and the halls and class-rooms of the church-school annex have been painted and beautified throughout, at a cost of nearly \$2,000.00. Most of this has been done by the women of the church under the efficient leadership of the pastor's wife, Mrs. Blount, with the aid of her capable co-workers. The church-building is now in good condition; God grant that the congregation may go forward spiritually! In 1951 the unified budget plan was adopted, and has been a success. Also in 1951 a troop of Girl Scouts, a Brownie troop, and a Junior Choir were organized, and all are doing well.

It would be utterly impossible to make a complete list of the officers, teachers, and leaders who have labored for the Master in the Carthage Methodist Church and Sunday school since 1837, 1852, 1880, or even 1900; records are not available. But in the archives of Heaven all the names of God's people and all their good deeds are recorded—they can be seen at the end of earth's journey! The three most recent chairmen of the Board of Stewards are, consecutively—Herbert G. Poole, George D. Carter, and R. Wesley Caviness. Dr. Colin G. Spencer has been Chairman of the Board of Trustees for a number of years. William D. Sabiston has been the capable Superintendent of the Sunday school for the past sixteen years; Caldor M. Stutts was Superintendent before him through 14 years, and has been Assistant Superintendent ever since. F. Rudolph Womack is President of the Methodist Men's Club, which was first organized Tuesday night, March 12, 1946. Mrs. Roy Williamson is President of the Woman's Society of Christian Service. Mrs. M. J. McPail is church organist. Mrs. Laverne Womack is director of the choir. Mrs. Colin Spencer, Jr., is director of the Junior choir.

Some further space should be given to the women's work in the church, which has been a large and increasingly important part of its history. Mrs. A. D. Muse tells of its local beginning:

The Ladies Aid Society of Carthage Methodist Church was organized in 1878, and was the first organization of women in Carthage, and so far as is known the first in Moore County, which at that time contained much of the territory now in Lee County. The idea of such a society was suggested to a few Methodist women here by Rev. H.

P. Cole.... a son of Mrs. Elizabeth Cole, at whose home a few ladies while calling on her agreed to band themselves together to work for the benefit of the Methodist Church and Parsonage. A few days later these ladies together with several others met at the home of Mrs. S. W. Humber, who was a sister of Rev. Mr. Cole, and in what would now seem a crude way, affected an organization, they christened The Methodist Ladies Aid Society. The membership fee was fixed at ten cents per month for married women and five cents for widows and unmarried women. The meetings were to be held monthly at the homes of the members.... Among the leaders in this society were Mrs. Fannie McNeill, Miss Winnie Jenkins, Mrs. S. W. Humber, Mrs. Adelaide Cox and Mrs. E. P. Sykes... Minutes and records were not kept, and not until the year 1885 did the society have a constitution and by-laws. These were drawn up by Rev. W. B. Doub, at that time pastor of Carthage Circuit. The Treasurer could not write but... kept the funds of the society in a very satisfactory manner. The money was put into a cigar box and placed in the safe of a Methodist firm, the treasurer getting it out and presenting it at each regular meeting, and when the meeting was over returning it to the safe. On July 3. 1882 the store of H. J. and A. D. Muse, in whose safe the box was deposited, was burned, but the safe being a good one, the little box was found in good condition with contents unhurt. The first enterprise launched by the society was called a Dime Party. A dime was charged for everything on sale.... The Aid Society secured the services of a brass band from Fayetteville, and as that was very unusual a large perhaps and entirely new thing, in this section, it attracted a large crowd. Ice cream freezers were also borrowed from Fayetteville, and the first ice cream ever offered to the public in the town of Carthage was served at this first Dime Party.... Many beautifully decorated cakes were contributed, four of which deserve special mention. These were contributed by Mrs. Margaret Person, Mrs. S. D. Adams, Mrs. Dr. Shaw, and Mrs. L. P. Tyson, the two latter ladies members of the Presbyterian Church.... The Dime Party was a success and netted the society more than one hundred dollars. More Dime Parties were given at intervals, and a fund for remodeling the church was started. [This refers to the remodeling of 1880.]

About 1874 the old Carthage parsonage was sold, the present site was bought and a new parsonage begun. Several years passed before it was completed and several more before it was finally paid for; the Ladies Aid Society helped pay off the debt, and paid for all the furniture added to the parsonage. Mrs. Muse states:

Money was raised by giving ice cream suppers, concerts, and plays. Later there were lectures by Ralph Bingham, Henry Blount, and perhaps others.... The Society raised the money to pay for the first carpet for the church. In 1914 the society bought a new one.... In the meantime the Junior Aid Society had purchased a Mason and Hamlin Lester organ for the church—a part of this being paid by the Ladies Aid.

The Ladies Aid Society raised from 1886 to 1899—a period of twelve years, \$936.10; the largest sum recorded in any of those years was \$269.12 in 1893.

In 1900 the amount received was \$152.25. In 1909 the record shows \$149.95. In the nineteen-twenties Methodist Ladies Aid Societies began to change to Methodist Woman's Missionary Societies. In 1939 the authorized name was changed to the Woman's Society of Christian Service. Many more forms of service are included in this organization than were carried on by the Ladies Aid. Last year, 1951, the Carthage Woman's Society of Christian Service had 153 members, and raised for all causes approximately \$2,000.00.

This historical sketch of the Carthage Methodist Church concludes with the following list of its bishops from 1850 to 1871; and its pastors, bishops, and presiding elders or district superintendents from 1872 down to the present:

BISHOPS

- 1850—Robert Paine
- 1851—J. O. Andrew, H. G. Leigh, Pres.
- 1852—William Capers
- 1853—Robert Paine
- 1854—G. F. Pierce
- 1855—J. O. Andrew
- 1856—John Early
- 1857—G. F. Pierce
- 1858—H. H. Kavanaugh
- 1859—John Early
- 1860—Robert Paine
- 1861—J. O. Andrew
- 1862—John Early
- 1863—G. F. Pierce
- 1864—D. B. Nicholson, President
- 1865—John Early
- 1866—G. F. Pierce
- 1867—D. S. Doggett
- 1868—W. M. Wightman
- 1869—D. S. Doggett
- 1870—G. F. Pierce
- 1871—Robert Paine

Date	Pastors	Bishop	Presiding Elder
1872	S. D. Peeler	Robert Paine	E. A. Yates
1873	L. H. Gibbons	J. C. Keener	S. D. Adams
1874	L. H. Gibbons	E. M. Marvin	S. D. Adams
1875	L. H. Gibbons	H. N. McTyeire	J. S. Nelson
1876	John Tillett	H. H. Kavanaugh	J. S. Nelson
1877	John Tillett	D. S. Doggett	R. G. Barrett
1878	T. H. Edwards	George F. Pierce	L. L. Hendren
1879	A. P. Tyer	W. H. Wightman	L. L. Hendren
1880	A. P. Tyer	J. C. Keener	L. L. Hendren
1881	J. R. Scroggs	G. F. Pierce	L. L. Hendren
1882	J. R. Scroggs	John C. Keener	J. A. Cunninggim
1883	W. B. Doub	John C. Keener	J. A. Cunninggim
1884	W. B. Doub	Linus Parker	S. D. Adams
1885	W. B. Doub	John C. Keener	S. D. Adams
1886	W. B. Doub	John C. Granbery	S. D. Adams
1887	M. A. Smith	Joseph S. Key	S. D. Adams
1888	J. A. Hornaday	John C. Granbery	W. H. Bobbitt
1889	J. A. Hornaday	Robert K. Hargrove	J. T. Gibbs
1890	J. A. Hornaday	J. C. Keener	J. T. Gibbs
1891	J. A. Hornaday	Charles B. Galloway	J. T. Gibbs
1892	J. A. Lee	William W. Duncan	J. T. Gibbs
1893	J. A. Lee	William W. Duncan	W. H. Moore
1894	A. McCullen	Alpheus W. Wilson	W. H. Moore
1895	A. McCullen	Alpheus W. Wilson	W. H. Moore
1896	Z. T. Harrison	Alpheus W. Wilson	W. H. Moore
1897	Z. T. Harrison	Robert K. Hargrove	F. A. Bishop
1898	L. E. Thompson	Oscar Fitzgerald	F. A. Bishop
1899	L. E. Thompson	Eugene R. Hendrix	E. R. Hall
1900	L. E. Thompson	Henry C. Morrison	B. R. Hall
1901	L. E. Thompson	Robert K. Hargrove	B. R. Hall
1902	R. H. Broom	A. Coke Smith	B. R. Hall
1903	R. H. Broom	Warren A. Candler	J. B. Hurley
1904	R. H. Broom	Warren A. Candler	J. B. Hurley
1905	R. H. Broom	Alpheus W. Wilson	J. B. Hurley
1906	H. M. Eure	Alpheus W. Wilson	J. T. Gibbs
1907	H. M. Eure	Charles B. Galloway	J. T. Gibbs
1908	H. M. Eure	A. W. Wilson	J. T. Gibbs
1909	H. M. Eure	A. W. Wilson	J. T. Gibbs
1910	E. E. Rose	Eugene R. Hendrix	R. B. John
1911	E. E. Rose	E. E. Hoss	R. B. John
1912	E. E. Rose	Collins Denny	R. B. John
1913	E. E. Rose and H. B. Porter	J. H. McCoy	R. B. John
1914	J. M. Benson	R. G. Waterhouse	J. T. Gibbs
1915	N. E. Coltrane	J. C. Kilgo	J. T. Gibbs
1916	N. E. Coltrane	J. C. Kilgo	J. T. Gibbs
1917	N. E. Coltrane	W. A. Candler	J. T. Gibbs
1918	N. E. Coltrane	U. V. W. Darlington	J. D. Bundy

*Date	Pastor	Bishop	Presiding Elder
1919	G. W. Perry	U. V. W. Darlington	J. D. Bundy
1920	G. W. Perry	U. V. W. Darlington	J. D. Bundy
1921	G. W. Perry	U. V. W. Darlington	J. D. Bundy
1922	G. W. Perry	Collins Denny	R. H. Willis
1923	J. M. Wright	Collins Denny	R. H. Willis
1924	J. M. Wright	Collins Denny	R. H. Willis
1925	J. M. Wright	Collins Denny	J. D. Bundy
1926	J. M. Wright	Edwin D. Mouzon	J. D. Bundy
1927	J. H. Buffaloe	Edwin D. Mouzon	J. D. Bundy
1928	J. H. Buffaloe	Edwin D. Mouzon	W. A. Cade
1929	J. H. Buffaloe	Edwin D. Mouzon	W. A. Cade
1930	J. H. Buffaloe	Edwin D. Mouzon	W. A. Cade
1931	J. H. Buffaloe	Edwin D. Mouzon	J. C. Wooten
1932	J. A. Dailey	Edwin D. Mouzon	J. C. Wooten
1933	E. C. Durham	Edwin D. Mouzon	J. C. Wooten
1934	E. C. Durham	Paul B. Kern	D. E. Earnhardt
1935	E. C. Durham	Paul B. Kern	D. E. Earnhardt
1936	E. C. Durham	Paul B. Kern	D. E. Earnhardt
1937	L. A. Watts	Paul B. Kern	W. V. McRae
1938	L. A. Watts and D. E. Earnhardt	Clare Purcell	W. V. McRae
1939	W. G. Farrar	W. W. Peele	W. V. McRae
1940	W. G. Farrar	Clare Purcell	W. V. McRae
1941	W. G. Farrar	Clare Purcell	W. V. McRae
1942	W. G. Farrar	Clare Purcell	H. C. Smith
1943	H. A. Chester	Clare Purcell	H. C. Smith
1944	H. A. Chester	W. W. Peele	W. L. Clegg
1945	John Cline	W. W. Peele	W. L. Clegg
1946	John Cline	W. W. Peele	W. L. Clegg
1947	John Cline	W. W. Peele	W. L. Clegg
1948	John Cline	W. W. Peele	W. C. Ball
1949	John Cline	W. W. Peele	W. C. Ball
1950	G. W. Blount	W. W. Peele	W. C. Ball
1951	G. W. Blount	W. W. Peele	W. C. Ball

*These dates denote the year in which the appointment was made.

